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A
DISCOURSE

Occasion'd by the late Dreadful

STORM,

AND

Accommodated to the DESIGN

OF THE

Publick Fast,

January 19, 170³/₄.

By B. GRAVENER. *K.*

Amos 3. 8. *The Lion hath roared, who
will not fear? the Lord GOD hath
spoke, who can but Prophecie?*

L O N D O N:

Printed for John Lawrence at the
Angel in the Poultry, 1704.

DISCOUNT

STOCK



TO THE
Worthy Gentlemen,

The Managers,
And to all that Incou-
rage the Evening Le-
cture at the Reverend
Mr. Showers's in the
Old-Jury.

Gentlemen,

THIS is the Second In-
stance wherein your im-
portunity has brought me
to more Publick View; the First
into that Pulpit where the Sub-
stance of this was Preach'd, and
now into the Press. May a Blessing
proportionably attend it, and 'twill
be an Addition to the Joy with
which you, (and every good Spi-
rit) behold the good Pleasure of
the Lord prospering in our Hands.

The Preface.

Will, I know, be ask'd, what can bear me out in so late a Publication, and after so many excellent Discourses? I shall only say, that the most Rigid and Severe can hardly object any thing which I did not urge; till I found that an absolute Refusal was likely to be imputed to a secret Value I had for something else, more than your Edification, than which I have nothing in the World more at Heart, nor any thing so much, as that I might save my own Soul, and them that hear me. May but this therefore be to you an acceptable Acknowledgment of your unwearied Diligence, your prudent Management, your forward and decent Zeal, your beautiful Order, your serious Attendance on our Ministry, your generous
Kind-

The Preface.

Kindnesses to me and my Dear Partner, And (what I pray may be perpetual) your Unanimity and mutual Affection; and a help to others to attain the end of the Late Calamity; and then, as to all other Regards, I have counted the Cost. For

If that Observation will hold, That Persons Resentments and Pretensions are according to what they think of Themselves, I am sure to be easie: And so leaving others to place me where they will, I would be Conceiv'd, as upon my Knees before every one of you, beseeching you to abstain from foolish and hurtful Lusts, that your Religion may not Evaporate all in Talk, but lie warm at Heart; that that God you pretend to own in his House may not be banish'd from your own. That you would
so

The Preface.

so Order your Publick Religion,
that it may not exclude that in
the Family and Closet: " Re-
" membring that Christianity is
" your Profession and Business,
" Life is your Apprentiship, Pra-
" ctice will make it easy, Perse-
" verance will make you Perfect.

Finally Brethren, pray for us,
for our Success, as we do for your
Prosperity, in Soul and Body;
and that you may rise up as a
Seed that shall be accounted to
him for a Generation; which
will be to the Glory of God, the
Building up of his Churches,
your own Salvation, the Future
Crown and Glory, and Present
greatest Consolation that can be to

4 00 58

Your Servant,

For Christ's Sake,

B. Gravener.

A
DISCOURSE
OCCASION'D

By the late Dreadful
STORM;

November 26, 1703.

Hosea VIII. vii.

*For they have sowed the wind;
and they shall reap the whirl-
wind.*

MEthinks we look like Persons
driven under Shelter by one
Storm, with an Aim of in-
furing a Refuge from another. And
it will be a merciful Judgment indeed,
B if

if our late *Tempest of Wind* shall have that effect, as to prevent a *greater Storm* than any *Cloud of Affairs* may seem to threaten. We might then sing of *Mercy* and of *Judgment*, a mixture of *Trembling* and *Joy*, and say, behold the *Goodness* and *Severity* of God; *Severity* making way for *Goodness*, as a *Tempest clears* the *Sky*. Then will it appear that we have been *shook*, that we might not be *overturn'd*, the *tops* of our *Houses* shatter'd to save the *Foundations*, that we were *threatned* only to prevent *Execution*, that a *few Lives* only were given up to a destroying *Angel*, instead of a *Commission* for *Slaughter* in *every Family*, as in *Egypt*, or the *Desolations* felt in the *Seat of War*, and designed by our *Enemies*, that would make our *Midnight-cries* as *doleful* and *universal* as theirs.

The Voice of Her *Majesty* has seconded that of *God and Providence*, calling us to *Repentance*, by a *Proclamation*, so *serious* and *sensible*, so *truly* expressive of *Piety*, *Tenderness* and *Compassion*, of such a *Vein* and *Spirit* through-

throughout, that has very rarely come from any Throne since *that* which was fill'd with the *Preacher*, Ecc. i. 12. For

Her *Majesty* standing upon a rising Ground, the Eminence of Her Station gives Her a larger Prospect of Affairs, and a wider Compass of Observation, She has the Face of the Heavens in view, the Motion of the Enemy, the gathering of the Clouds, and upon the intire Scene before Her, calls an whole Nation to Prayers, with that Fervency and Affection, that condemns the Security of some, and the Neglect of others, and should awaken the Concern of all to follow their Prayers with a speedy *Reformation and Repentance*.

The Day of Humiliation falling at such a distance from the Occasion, does eventually serve to these two Purposes.

1. *To revive upon us the Impressions made by the late Storm, and carry them deeper into our Hearts.* Had the Solemn Day follow'd immediately upon the Storm, the Judgment and its useful Impressions had been over, nothing

more common than to forget the Danger as soon as escap'd. 'Twas the Reproach of *Israel*, that tho' *they sung God's Praises, yet they soon forgot his Works*, Pf. 106. 12, 13. And 'tis the Reproach of *England*, that tho' We sometimes tremble at his Judgments, we soon forget our Vows.

While any Storm is upon us, with *Pharaoh* we are ready to cry out, *Oh intreat the Lord for me*, but no sooner do we think the Danger over, but with Him too we practically say, *who is the Lord that we should obey him, to let this People go free*, and return to our former Course as naturally, and with as strong a Current, as a Stream that has only been kept back by some violent Wind. The threatening Sound no sooner out of our Ears, tho' its terrible Effects are yet before our Eyes, and felt much further than they are seen, but our Apprehensions are blown over with the Storm, the generality acting as if their Safety lay in *taking no warning*. But now after the immediate Sense of the Calamity had spent its self, and begins to be worn off by an infi-

infinite Variety of other Occurrence^s, this Day comes to bring back our Seriousness, survive the Sense of God's Judgments, the Vows we made for Safety, and the Call to Repentance.

2. *T H A T a whole Nation might be actually at Prayer at the very time when the King of Spain was proceeding in his Voyage, and that important Expedition was before the Wind.*

T H A T H E that carried so much of the Common Cause, so much of the Interest of *Europe*, so much of our particular Interest along with him; may also carry along with him our Prayers, and the Blessing of God, that the Breath

God indeed answer'd us by terrible things in Righteousness when that Fleet, was afterward put back by another Storm (as if God would rebuke our Daring to proceed after such a terrible Judgment as that, Nov. 26. 1703. without making Prayer and Humiliation our first step.) But the late happy Revolution has taught us, that 'tis sometimes God's way to carry the kind Designs of his Providence securely, and with the more Triumph thro' some Difficulty and amazing Disappointments.

of Prayer might fill his Sails, and carry them to his expected Port ; that the Wickedness and Prophaneness , the Blasphemy and Oaths of those that live on that Element, a sort of Wind which they too plentifully sow, may not raise Storms and Whirlwinds, the natural Harvest of such a kind of Seed.

'TIS indeed a melancholy Thought, that so many of those that used to call for Damnation are now sunk to the bottom, their Imprecations are beat back in their Faces, and they that have sowed such Wind have reap'd the Whirl-wind.

THIS Chapter begins with (an *Aposiopesis* a Figure of Passion, by which the Mind snatches its Thoughts from the present Subject and Tract, and of a sudden abruptly tacks about to some other Point.) It denotes here the great Anger of God, which he had in part express'd in the Reproaches and Threatnings of the foregoing Chapter, breaks off, and commands the Prophet to set the Trumpet to his mouth, v. 1.

Q. D.

Q. D. Go second me in what I have done, follow my Providences by my Word, and carry on the Alarm. Tell them what I mean by what I have done, *lift up thy Voice like a Trumpet; cry aloud and spare not.* When God speaks, Heaven and Earth are his Auditory, 'tis with the greatest Solemnity of Thunder, Lightning, Earthquake, and Flames of Fire, that usually go before him as the sound of a Trumpet to Command Silence, and Attention, before the Proclamation of a great King, *set the Trumpet to thy Mouth.*

AND the first thing he is to alarm them with is the threatned Invasion of *Sallmanasser* King of *Assyria* (*Deus avertat Omen*) who afterwards carried them away Captive, *v. 1.* *He shall come up as an Eagle against the House of the Lord, because they have transgress'd my Covenant, and trespass'd against my Law, as an Eagle.* His marches swift and speedy, as if he flew, Voracious and Pittiless as an hungry Eagle stooping to the Prey, so shall the Army of the *Assyrians* be, surmounting all Difficulty in the way with as much

ease, as if born with the Wings of an Eagle. For what cannot they do, who besides their Native Dexterity and Malice, come with a Commission from God to punish a rebellious and sinful People, *because they have transgressed my Covenant, and trespassed against my Law,* This first Blast of the Prophet's Trumpet overthrew two of their greatest Confidences at once.

I. *THE Confidence of the Safety of their Scituation.* They might flatter themselves with the thoughts that the *Assyrians* were a great way off, there were large Tracts of Frontier Country, *Mesopotamia* and *Syria*, the Rivers *Tygris* and *Euphrates*, they can make no Military Preparations, but we must hear of their Motions, and so put our selves in a Posture to receive them. But this Confidence is destroy'd, when they are told, *that as an Eagle shall he come*, who almost as soon as he sees the Prey, tho' from never so great a height, is upon it, *Is. 5. 26. He shall lift up an Ensign in the Nations from far, and will hiss unto hem*

them from the end of the Earth, and they shall come with speed and swiftly.

2. *T H E* Confidence of *their* being the People of God, and having his Temple among them. Of their knowing him, to whom those very *Assyrians* were strangers, v. 2. *Israel shall cry unto me, my God I know thee.* But God confounds the Hypocrisie of that Pretence, and dashes their Confidence by that Answer, v. 3. *Israel hath cast off the thing that is good, the Enemy shall therefore pursue him.*

E V E N those Men are for claiming Acquaintance with God in Troubles, who at other time, *say unto God, depart from them.* But in vain do any pretend an Interest in that God whom they will not obey, or any Protection from the best Religion in the World, while *they forsake the thing that is good.*

E N G L A N D may say, *my God we know thee, as the Temple of the Lord, the Temple of the Lord was their cry,* till they and their Temple were ruin'd together, We are the Church, the best, and indeed the only Church, and
Peo-

· People of God upon Earth, and yet that was no security to those *who forsake the thing that's good, the Enemy shall pursue them, as an Eagle shall he come, even against the House of the Lord.* The House of God will be no Protection to Sinners, for Judgment *must begin at the House of God, at the time when Hypocrites in Zion must be made to tremble.* The House of Prayer will be no Sanctuary to a *Den of Thieves.* Pretended nearness to God, adds more Weight to our Guilt, and Aggravation to our Sin, as done more in his sight, looks like insulting him to his face, and he is undone that depends upon being overlook'd. No, as *Joab was pluck'd from the* 1 Kings 13. 2. *very Horns of the Altar,* the wicked Priests Sacrificed upon it, and *Jeroboam's Hand wither'd before it,* so Vengeance will seize the Hypocrite that creeps never so near it.

HE that spared not the seven *Churches of Asia,* that were Candlesticks of his own setting up, furnish'd with the brightest Lights, himself *walking in the midst of them* that were truly

truly Apostolical, he that spared not the Church of *France*, of which I might assert the same things; what can he see among us more likely to move his Pity, or engage his Favour?

EVERY thing we behold upbraids and reproaches our flattering Pretences to more favourable Regards; *if we cast off the thing that is good*, which is very much the Sense of this Proverbial Expression, *They have sown the Wind, &c.*

In the handling of which I shall

I. EXPLAIN the Terms, *Sowing the Wind, and Reaping the Whirlwinds.*

II. SHEW the certain Connexion between such Seed and such Harvest.

III. IMPROVEMENT in some Reflexions upon our late dreadful Storm.

I. TO explain the Terms, *Sowing the Wind, &c.*

§. 1. THEIR more immediate and literal Sense, or what they stand for as Proverbs, and so they signify two things.

I. *LA-*

1. *LABOUR* in vain, pursuit of *Emptiness*, *Disappointment*, taking pains to no purpose, sowing upon the Sands, plowing upon the Rocks, the same with the Greeks, ἀνέμους γεωργεῖν, cultivating the Winds the LXX by ἀνεμώσθους ἐσπεύσαν, sowing blasted Corn, that has no Heart, and will afford no Harvest. Such is the Labour of all those that forget God, and cast off the thing that's good, that set up Idols, or any false Dependencies, their Labours and Pains hurry, and most diligent Application is to as little purpose, as for a Husbandman to spend the whole Seed time in committing blasted Corn to the Earth, which in other places is express'd by *labouring for the Wind*, Eccl. 5. 16. *Feeding upon the Wind*, Is. 26. 18. *Inheriting the Wind*, Prov. 11. 29. And here, *sowing the Wind, and reaping the Whirlwind*.

2. *BUT* it does not only bring forth *Disappointment*, but *Mischief and Detriment*. Its not only labouring in vain, but labouring for *Mischief*. The Returns of it are not so harmless as the

the *emptiness* of Wind, but ruinous as *its Violence*, a *Whirl-wind*; a Whirl-wind may well be put for any manner of Judgments; because 'tis expressive of all Calamities in Scripture, and indeed in a manner including all, in its terrible Effects. This Harvest we have reap'd in the Letter of it, pray God it may not be the Emblem of some other more dreadful, such as afterward overtook *Israel*, scatter'd them into unknown Countries, threw down their Temple wherein they confided, and to which their Devotion run out more than to the God that dwelt therein, v. 8. 9.

§. 2. THEIR Metaphorical Sense, or what they import in this place. *Sowing* and *Reaping*, are in Scripture us'd to express the *Course* and *Event*, thy *Way* and the *End* of Persons Lives and Actions, either by *Natural*, or *Judicial* Connexion and Consequence.

Q. D. Your Course has been vain and sinful, your Lives dissolute, your Worship Idolatrous, and as costly and elaborate as it has been, lavishing out
of

of the Bag Silver and Gold for your
Verse 14. Idols, while little or nothing
 could be spared for my Service ; all the good those Idols can
 now do for you, is to convince you of
 the Folly of your depending on 'em.
 This Dependance drops you, your Expectation disappoints you, and your
 Guilt sinks and overwhelms you in
 Miseries, Calamities, and Judgments
 that do as certainly follow upon such
 Courses, as Harvest, as an Reaping and
 Sowing does follow on the other. Here
 we are to enquire in what Respects we
 are chargable with the Guilt, Folly and
 Mischief of *Sowing the Wind, and Reaping the Whirl-wind.*

A N D this, with that Brevity I am
 confined to, I shall consider as chargeable
 upon *Persons, Families, Churches*
and Nations, and upon so wide a Com-
 pass, to pretend to more than some
 Hints of things, would be to tell the
 Seeds that make the Harvest, or the
 Particles of Air that go into a Whirl-
 wind.

A N D

AND first in single Persons.

1. *A L L Trifling and Vanity of Mind, Discourse and Actions.* To call a vain Person a *Sower of Wind*, is hardly a Metaphor, it has been a Complaint ever since the *4th Psalm* was writ, *Oh ye Sons of Men, how long will ye love Vanity, and follow after Lies?* It's *Vanity* to forget God, and like a Feather before the Wind be tost from Pleasure to Pleasure, *as lovers of Pleasure, more than lovers of God*, and it's a Lie, that any thing can so well deserve our Pursuit as his Favour, or that any thing can be a *Gain*, whereby Conscience and Religion is *lost*. There is not upon Earth a more contemptible Insect, than a vain Person whose Life is all Froth and Levity, forgetful of God, Disobedient to Parents, Proud, Conceited, eaten up with Frolic, mad upon Pleasure, striking at every thing that's like it, resolved upon his own Way, adoring himself in the Attributes of *Trim and Dress*, snuffing at all that's Serious, and by a Contemptuous *Toss* at Religion, seem to profess that God and Christ were not fit Company

pany for *Men of Air*, *Air* indeed, even in the Sense of my Text; which tells us, the *Seed* they Sow, and the *Harvest* they are like to Reap. For *what else can the end of those things be*, but that *the Wave of the Sea, driven of the Wind and tossed*, should at last be dash'd to pieces against the Rock, *James* 1. 6.

2. *T H E secret Hopes of Impunity in a sinful Course, is Sowing the Wind.*

This is laying in for a large *Harvest* of Misery, and (as it is elsewhere call'd) a *Treasuring up of Wrath against the Day of Wrath*. To say in our Hearts, *we shall have Peace, tho' we add Drunkenness to Thirst, and walk in the Imagination of our own Hearts*, is not only sowing, but covering and cultivating the Seeds of Destruction, with a seeming *Care* not to be *disappointed* of Ruine. God can't bear to be thus made an *Accomplice* in the Rebellion against himself, that's an *Outrage* intolerable, too much in all reason, and yet that's very much the Sense of *Dreaming of Peace and Quiet*, tho' we proclaim War against God. *Q. D.*

I will be a Rebel, and what's more, God will find me Ammunition, Opportunity, continual Supplies to fight against himself.

SUCH an one is pointed out for Destruction, for it follows, *Deut. 29. 19, 20. The Lord will not spare him, (whoever escapes) but the anger of the Lord, and his Jealousie shall smoke against that Man, and all the Curses that are written in this Book shall lie upon him, and the Lord shall blot out his name from under Heaven.* Such Presumption infers some Necessity of Destruction, that the World may not think God and the Wicked are combined to disturb the Rest of Mankind. Upon this View *David* offers that strange Petition, *Pf. 59. 5. Be not merciful to any wicked Transgressor.* *David* could not mean the narrowing the *Compass*, or stopping the Course of that Mercy which he so much extol'd, and which was his constant and delightful Theme ; but it declares how abandon'd to any Mercy from God ; these sort of Sinners will be, who with unaccountable *Hopes of Impunity*, go
C on

on in their Sins, and with a sort of *Fondness of Destruction*, in spite of all that God can say to them, will say to themselves, *they shall have Peace, &c. Because Judgment is not speedily Executed against Evil-doers, their Hearts are fully set in 'em to do Evil; they say, the Lord does not see, neither does the Almighty regard.* Mistaking his *Pity* for *Inadvertence*, his *Patience* for *Conivence*, his *Forbearance* for a *License*, and that *Goodness* that should lead them to *Repentance*, for an *Easiness* in Government, from which they have no reason to fear. But *Seed-times*, and *Harvest* do not more naturally follow one another, than certain *Destruction* shall overtake this *Presumption*, for he has given his word for it, *he will mock at their Calamity, and laugh when their Fear cometh, when their Destruction cometh as a Whirl-wind, and Fear as Desolation.*

How foolishly do some make this Conduct of Divine Providence in the Delay of Punishment, an Objection against it. Hasty Spirits are for immediate Execution upon the Sinner, the Perjured Person struck dead upon the spot,

spot, Damnation stop the Mouth that calls for't, and wonder the Devil does not snatch away the Person that devotes himself to him.

DIAGORAS turn'd avow'd Atheist, because a Thunderbolt did not immediately from Heaven strike the Person that swore him out of his Right. As if, forsooth, that God was not worth owning, whose Vengeance would not *wait upon* the Resentment of a *silly Mortal*. Whereas it's an Evidence of his Being, that the Divine Nemesis takes a Course, which it would never do, were it not under the Direction of Infinite Perfection. If any other besides so wise and so good a Being govern'd the World, it had long e'er this been an *Aceldama*, a Field of Blood, a *Stage* of Slaughter and Confusion, one universal *Scaffold* of Execution. Every Night had been more Tragical than that of *Egypt*, when the Death of so many First-born sent up a Common Cry. Every Shower like that of *Sodom and Gomorrha*, Destructive *Lightning* more constant than *Sun-beams*, or Revenge had set it all on fire before this time; and our City

had been made a *common Grave*. Could any other gather the *Wind* in his *Fist*, or make the *stormy Wind* fulfil their *Word*. But this is not the *Time* and *Place* for full *Retribution*; for *that he has appointed a day*, and *I am God*, and not *Man*, is made the Reason why he will not execute the *Fierceness* of his *Anger*, why he will not return to *Destroy*? *Hof. 11. 9.* Why then must his *Forbearance* be an *Argument* against his *Being*? Strange! that what he counts a *Ray of his Divinity* should to us render it obscure, and that we should flatter our selves that there is no *Reckoning*; because the *Score* is suffered to run on, that there will be no *Wrath*, because we are let alone to *treasure it up*. This will make us the *Objects* of the severest *Displeasure*; for such is always *that* which follows upon abused *Mercy*. To come home to our selves, *drowsie Security* cannot be awaken'd to reform An *heedless Confidence* of escaping, as we have often done; as if God had always a *Miracle* at our *Service*, and would deliver us upon any *Terms*, and in spite of
our

our own *Endeavours to be Slaves*, would preserve our Liberties and Religion from the *Ruines* in which they lie almost in all the *Protestant Churches* round about us, our *long Course of Sinning*, during God's Forbearance, and the time that the bitter Cup has been *handed round* to others, fills every good Mind, and considering Spirit with Melancholly Apprehensions, and draws forth many a Tear, and Prayer, like that between the Porch and the Altar. *Oh spare thy People, oh Lord, and give not thine Heritage to reproach, that the Heathen should rule over them, wherefore should they say among the People, where is their God?* Joel 2. 17.

2. *I N respect to Familys.*

1. *T H E* utmost Diligence in our Calling, the closest Application to Business, without advising with God, asking his Blessing, and studying his Favour, is but Sowing the Wind. It's working, not only for Disappointment, but for Loss. It's as much as to tell God you can do without Him, which provokes him dreadfully, to convince you that

you are mistaken. And methinks, when God has so many thousand unseen, unthought of ways of crossing our Schemes and Projects, that whatsoever we hold is by the only Tenure of his Will and Pleasure, it were but common Sense to *ask him leave* to prosper.

W H E R E is the Long-head, the wise Foresight, the shrew'd Man of Reach and Penetration, that caution'd against the *late Storm*? that sunk his Ships and batter'd his House, that almost ruined him by spoiling others. How absur'd is it for a *Merchant* to send Goods to Sea, a *Tradesman* to come down into his Shop, a *Scholar* to pore upon Authors, a *Government* to send forth Armies and Fleets, without *asking God leave to thrive*, to see *Returns*, to *succeed and prosper*. Without acknowledging that the *Blessing of the Lord maketh rich*, but making *hast to be rich* is a way that intails a Curse.

FAMILY Curses, and Blasting come in usually at the same Door, at which Family Religion goes out. The
World

World very often wonders how some flourishing Families wither of a sudden, and sink, notwithstanding a many seeming Props and Supports; as those from the Shoar that stand and see the Ship under Sail, with Flags and Streamers, tossing gallantly along, may wonder to see it sink all of a sudden, not knowing the neglected Leak at which Destruction insensibly enter'd. We seldom see the secret *Moth* that mars the Estate, the *Worm* that strikes the *flourishing Gourd*, but we can oftner point out the Houses, concerning which we may say, *There are the Houses that have turn'd God out of Doors*, have banish'd his *daily Worship*, and *daily Bread* seems to be going after, since they would not ask it. There are the Families whom God has numbred with the Heathen in Character and Punishment, *Jer. 10. ult. Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name; for they have eaten up Jacob, and devour'd him, and consum'd him, and have made his Habitation desolate.*

WANT of Time is the Pretence, when want of Inclination is the Cause; and God will confound the Hypocrie of that Excuse that shall pretend want of Time for acknowledging God, and securing a Blessing, when the true meaning is, that their Interest, Humour, or Pleasure shall not abate a Minute, no, tho' the Blessing or Curse of a Family depend upon it. Witness the long sittings at Taverns, the indulged Loiterings in vain Conversation, the Fields and Roads. Can it be loss of Time to do that, without which all other Time is lost, and we our selves too in the end? The Man that thinks to add much to his Stores by what he Subtracts from God and his Duty, must find a better Protection against the Text, than ever I have yet met with, Hag. 1. 6. Ye have sown much, and bring in little, ye eat, but ye have not enough, ye drink, but ye are not filled, ye Cloath ye, but you are not warm; and he that earneth Wages, earneth it to put into a Bag without holes. It runs away and wafts, a secret Curse consumes it, and all the mighty Industry of such Men

Men of Business, is but *Sowing the Wind*, for v. 9. *Tho' you looked for much it came to little, and when ye brought it home, I did blow upon it, saith the Lord, because of mine House that is wast, and ye run every one to his own House.* (12. Too full of Business to mind Religion.

I T'S true, some that never ask God leave to thrive, do prosper without asking it, and the Scripture mentions the *Wicked as flourishing in the Earth, and not being in trouble as other Men.* What then? Shall I fold my Hands and sleep in Seed-time, because the Earth brings forth some Fruits without any Culture? Are not its common Productions given to the Wicked as their Portion? Are you willing to have their Portion? Why then do you quote their Example? Prosperity is no sign of a good Man, but it's always a sign of a good God; but it's an undoubted sign of a wicked Man to be evil, because God is good. Besides, is not Misery and Distress the Natural and Judicial Consequence of Irreligion. That's the general Rule, confirm'd
rather

rather then weaken'd by a few Exceptions, *even as I have seen they that plow Iniquity, and sow Wickedness, reap the same,* Job. 4. 8. And if God for some Designs worthy of himself, and for your Tryal suspends the entailed Curse; yet there is *a Whirl-wind* in the Bowels of what he has and does, that will at last break out and *tear him in pieces, when there is none to deliver.*

2. *A L L illegal ways of getting Gain.*

A false Ballance is an abomination to the Lord, Prov. 11. 1. Where under one Kind, all Tricking, Cheating, and Defrauding is declared an Abomination in the Abstract, and what can a Man gain, that with *Judas*, for a few pieces of Silver shall sell Divine Love, and become his *Abomination*? And if the cheating our Neighbour be so much his Abhorrence, with what Indignation does he behold the little sneaking Designs of cheating God himself; for so I must call the starving of his Cause, the pinching of the Poor, the snipping off a part of his own Holy-day set apart to himself, which without Sacrilege

ledge and Robbery thou can'st no more snatch to thy own Affairs, than a Man might snatch the Sacrifice off from the Altar, or enter his Neighbour's House, and take away what he likes best, *Mat. 3. 8.* *Will a Man rob God, yet ye have robbed me, but ye say, wherein? in Tiths and Offerings? v. 9. Ye are Cursed with a Curse, ye have robbed me, even this whole Nation.* Now these Tithes were not more his own then, than his own Day; how strictly does he challenge the Sabbath to himself, in that he has laid his Hand upon it by a special Command, given it his own Name, the *S A B B A T H* of the Lord, and forbid the *doing our own Pleasure upon his Holy Day.* And this is the Description of that blessed Family, or Person that keeps the Sabbath aright, *Is. 58. 13.* *If thou turn away thy Foot from the Sabbath (thy foot from all unnecessary Journies and Servile Works, from doing thy Pleasure on my Holy Day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking*
thine

thine own words. It is so strictly the Lord's, that nothing in it must be called our own, what a Robbery of God is it then in those who either in Business or Pleasure, Dozing and Negligence, make it all their own, if not the Devil's, by serving divers Lusts and Pleasures.

3. *MURMURING* against God, and Quarrelling, and Distance with one another, if the World goes cross, is *Sowing Wind*. This raises the Tempest of Passion, which hastens the Shipwrack, as it reduces the Steersman to Perplexity, that further intangle his Thoughts, who perhaps may have none of the most steady Hand in the fairest Weather, and must therefore needs be doubly distress'd by the Addition of Domestick Sorms. These are Forerunners of Dissipation, as the hollow Murmurs rumbling round the Shoar presage a Storm. *Neither murmur ye as some murmer'd, and were destroyed of the Destroyers.* Turn your Murmers into Prayer, Invectives into Self-Humiliations, Distances and Jar-rings into united Councils, and Measures

sure to draw down the Favour of God,
for an House divided against it self can-
not stand, and they that trouble their
own House shall inherit the Wind, Prov.

II. 29.

III. IN Churches.

I. A mighty noise about Religion,
without the Power of Godliness.

'T WAS the Cry in Fashion a-
mong Israel at this Day, my God we
know thee, v. 2. We are thy People,
but 'twas all Mask and Pretence, v. 3.
They have cast off the thing that's good.
Their insisting upon outward Privi-
ledges and Distinctions, Marks of Fa-
vour and Peculiarities, without Holi-
ness, Righteousness, and Godliness,
was not *Sowing to the Spirit*, but *Sow-
ing to the Wind*. They strove to out-do
each other in the outward Ceremony
of Religion, as it is usual, when the
want of inward Reality, is to be co-
vered thereby, to exceed in outward
Pomp and Ostentation. † Hence the

† *Ventosa Ostentatio.*

*Solum ventum Seminabant quia deerant
fides & obedientia. Calv. in loc.*

pre-

precise Tithing of Mint, and Cummin of the Pharise, the Offerings, Confessions, and Whippings, and External Mortifications of the Papists. The noisie and furious Zeal of some Protestants for Peculiarities of their own, the loud Cry of some for the Church, who are at Defiance to a *Godly, Righteous, and sober Life*, and of others for *Liberty of Conscience*, who yet live as if they had no *Conscience* at all, that *Dissent* from the Church indeed, but *Conform* intirely at the Tavern to Excesses, both of Time and Measure, that staggers the utmost Charity of Beholders. This is all Wind and Vapour, and a great deal of this went into our late Storm, continuing to Sow such Wind, will make way for another.

2. *SOWING Discord among Brethren.*

THIS is one thing declared his Abomination, *Prov. 6. 19. Six things doth the Lord hate,—him that soweth Discord among his Brethren*, by straining for ill Meanings, invidious Glosses, odious Representations and Names,
rea-

readily taking up an ill Report, or helping it forward. These are the Troublers of *Israel*, that Sow the Seeds of Whirl-wind, and Confusion in Families, Churches, and Kingdom, perpetuating Distances, opposing all Approaches to a Closure, this is doing the Enemies Business to their Hand, hateful to God, and destructive to our selves, *for where Envy and Strife is there is Confusion, and every evil Work.* Not to have invented a Story, is not enough to secure our Innocence in this Point, if we readily take up an evil Report of our Neighbour, when invented to our Hand. *Who shall dwell in the holy Place, Ps. 15. 3. He that taketh not up a Reproach against his Neighbour.*

THIS is certainly forgot by those whose Conversation is made up of Railery and Reflection, Censure and Reproach, that are in Travail with a new Story, and cannot rest till they are delivered, *that are with Child, till they have brought forth the Wind, Is. 26. 18.* This is duly forgot by those who industriously Sow Seeds of Discord among

mong Brethren, and then call it Preaching, the *Prophets are become Wind, and the Word is not in them*, Jer. 3. 15.

3. **CORRUPT** and *Pernicious Doctrines and Errors, and a vain and empty Treatment of those that are true.*

T H E S E do first pervert and unsettle the Judgment, and so of Consequence leave the Practice without the Rein, and Controul of Truth. The Instances of this would oblige me to give a large Catalogue of Books and Writings. What Affectations of new Hypotheses, what straining to avoid the beaten Path, or rather to seem to do so? What bold Adventures upon the Brow of the Precipice, into what unusual Latitudes do Men argue themselves, and set up for a new way to Heaven all along upon the brink of Hell, How little hold taken of the Conscience, and how much is that owing to the Maxims of Indifference and Light, that chill the Spirits of Religion, harden the Heart, corrupt the Fountains, and destroys the Foundations. *If a Man walking in the Wind and Falshood, do lie, saying, I will Prophecy*

phesie to thee of Wine and Strong Drink, he shall even be a Prophet of this People, Mic. 2. 11. The good Fellow the best Parson.

4. *THE Prostitution of Sacred Things to the Unholy and Prophane.* that has such a Tendency to render them contemptible, to run Men into all Degrees of Prophaneess, by forcing them to the highest, as *that* must needs be esteemed that is a Violation and Abuse of the highest Love. Tempting the Ambitious or Necessitous at the Price of Eating and Drinking Damnation to themselves. Casting the Pledges of dying Love in the Dirt, and throwing the best of Pearls among Swine, making the *Blood of Attone-ment a common thing*, and by making such numbers guilty of the *Body and Blood of Christ*, drawing the Guilt of it upon the Nation, and with the *Jews*, saying, *His Blood be upon us and our Children.* And if Blood, of all Cries is the loudest, the Cry of our Saviour's Blood must be loudest of all.

D

This

This is to be bewail'd with Rivers of Tears, as the standing Sin of this Nation.

O H! thou whose Blood had the Virtue of Attoneing for the Guilt of its own barbarous Effusion, and could wash the very Hands that drew it forth; let the same meritorious Value that does indeed aggravate our Guilt, Expiate it too, and for those who now crucifie thee afresh, present thy own dying Prayer; Father, forgive them, for they know not what they do. Or if that can't be said, for alas! we know too well what we do, yet grant that Repentance that may prepare for the more remarkable Forgiveness. Amen.

5. *IDOLATRY* is in a more particular manner hereby declared to be Vain and Pernicious, v. 4. *Of their Silver and their Gold, have they made themselves Idols, that they may be cut off.* This is one of the oddest and most absurd Corruptions of Humane Nature! and one of the greatest Reproaches to our Race. For a *Man* to make his Court to a Post, and Petition a piece of Wood, to offer a Prayer to the same

same Timber that he maul'd with an Hammer a little before, is what a Man could hardly be guilty of, one would think, but in pure Spite to his own Reason, and to God's Honour. And yet this was the luscious Sin to which *Israel* was so prone; that neither the amazing Appearances of God, nor his signal Providences, both of Judgment and Mercy, were preservative enough. When at the same time one is hardly put to it to Assign, where the Temptation should lie, a Stupidity! that one would think, without Parallel, were it possible to overlook the Fondness of some even among us, of an Idolatrous Religion, and their Endeavours to introduce it, after all the Assurances that Reason and Experience can give, of Misery and Slavery, being the inseparable Consequence.

§. 4. WITH Respect to Nations Sowing the Wind is chargable upon.

A L L Carnal Policies that are without God, or against him, against him, can a Man contend with God and prosper?
Against his Honour, his Church and

People, the Kings of the Earth may set themselves, and the Rulers take Counsel together, and the People Rage, but they do all imagine a vain thing, Pf. 2. 1, 2, 3. Suppressing his Church, Mastering his Power, Diverting the Course of his Providence, has been often attempted, and as often in vain. In vain does *Pharaoh* imagine his Furnace shall melt them away. In vain does *Sennacherib* imagine his Army shall swallow them up. *Ahab* and *Jezebell* in vain imagine the cutting off all the Prophets. And *Julian* the Apostate to extirpate Christianity; 'twas a vain Boast of another, inscribed upon a Pillar, * erected to the Glory of having, (as he thought) extinguished the Christian Name. In vain does *Cæsar* resolve the Suppression of *Luther*, Excommunicated by the Pope, Condemn'd by the Assembly at *Norimberg*,

* *Deleto Christianorum Nomine, qui Rempublicam evertabant, &c.*

while

while *the Council above* † have otherwise determin'd, viz. That his Gospel should run and be Glorified. In vain does the *Nimrod* of this Age project the *Babel* of Universal Monarchy upon the Ruines of *Zion*.

THAT mighty Hunter of Property and Conscience, thinks he has the whole Church of God in Chase, and has flatter'd himself with the Glory of blotting out the Name of Protestants in their own Blood. But he that sits in the Heavens shall laugh, the Lord shall have *Job 41. 34.* him in Derision; for he seeth that his Day is coming. And tho' God may by French Cruelty and Ambition avenge himself of such a Nation as this, yet all the Mischiefs he may be suffered to do, shall at last come down upon his own Head, and his violent Dealings like Dust thrown against the Wind, be beat back in his own face.

AGAIN, All Carnal Policies without God, where God is not taken

† *Longe aliter in cæto quam Norimberga de hoc negotio Conclusum est.*——M. Adam in Vit. Luth.

into Council, without taking his Direction, regarding his Approbation, acknowledging his Interposure and Influence, and asking his Blessing, is *Sowing Wind*, verse 4. *They have set up Kings, but not by me they have made Princes, and I knew it not.* Never acquainted him by *acknowledging God in all their Ways*, but managed their Political Affairs, at a rate, as if God and they had nothing to do with one another. And here 'tis an Observation due to Her Majesties Great Piety, The Solemn Notice of God's Hand, and Acknowledgments of our Deserts, with which she lays Her Self and Kingdoms at God's Feet.

“ Which we most humbly acknowledge to be a Token of Divine Displeasure, and that it was the Infinite Mercy of God that we and all our People were not thereby wholly destroy'd. †

† *Proclamation for the Fast.*

A G A I N,

A G A I N, *Establisbing Iniquity by a Law*, which is compelling a Community to be their own Murderers, like forcing a Man to set Fire to his own House, to run under a Falling Tower, to go up to the Mouth of a Cannon, or leap into a bottomless Pit.

W H E T H E R should I go ? should I mention Instances of Corrupt and Partial Administrations ? *The divers Weights and Measures*, upon which God has stamp't his Mark of his Abhorrence, *Prov. 20. 10, 23. The Iniquity in the place of Righteousness, the Cries in the Place of Judgment.* The non-Execution and Contempt of Good Laws, which therefore only serve to condemn the *Wicked and Slothful Servant out of his own Mouth*, For *thou that sayest thou shalt not commit Adultery, Swear, be Drunk, Prophane the Sabbath* (as every one does mere particularly that has a hand in making those Laws) *Dost thou thy self do those things.* For these things the *Land Mourns*, the Reformation *Languishes*, our Interest with God is *weakened*.

Rom. 2. 22.

kened. These Iniquities like a Wind had almost taken us away, Is. 64. 6.

II. *THE certain Connexion between such Seed and such an Harvest, And for this I have left my self but little room, and therefore briefly,*

I. *THIS Connexion is partly natural. Some Miseries and Calamity do spring from such Courses as naturally as an Harvest from the Seed Sown, or a Whirlwind from a vast Collection of Vapours. Thus Poverty and Want is the Natural Harvest of Extravagance and Excess, Pains of Body and Mind, the Effects of Intemperance. Disgrace and Contempt had their Seed in the Haughtiness of Pride and Conceit, which seldom fails of a Mortification. The many Plagues that there are in one Rebellious Child, and the Vexations of Dissolute Servants, are the natural Result of a Criminal Indulgence, and Neglect of Order. The downfall of Kingdoms and Societies, are the Natural Effects of Division and Discord, which the old *Romans* did, and the Modern do, so perfectly understand, that as those at the Siege of *Jerusa-**

rusalem, † so *these* now, design, if possible to stand by, and be Spectators of the cruel Tragedy, which, they hope, by our Divisions, to make us act upon our Selves.

SO Natural is the Connexion between the generality of Wickedness and Misery, that in most Cases a Man need but be let alone, and you shall see *the Dunkard, and the Glutton, Poor and the Sleeper be cloathed with Rags*, Prov. 23. 21. *And that their own Wickedness shall Correct them*, Jer. 2. 19.

2. *T H E R E* is a Judicial Connexion between such a Course of Folly and Sin, and such a Harvest of Misery. The former is the Nature and Tendency of the Thing, *this*, in the threatned Anger of God, *whose Wrath is revealed from Heaven against all Unrighteousness of Men*. Such is the Connexion between *Herod's Pride and Punishment*, Acts 12. 23. *Israel's Idolatry at Horeb*, and the great Slaughter that fol-

† Joseph. Lib. 7. Ch. 1.

low'd,

low'd, *Exod.* 32. 25. *Sennacharib's* Blasphemy, and finding so many of his Army dead CorpSES, *2 Kings* 19. 35. *Ananias* Lye, and Death, *Acts* 5. 5.

T H I N K not then thou can'st sin with Safety, because 'tis with Caution; for that Destruction, and Whirlwind, that may not be in the Nature of the thing, shall overtake thee in the Judgment of God. *As a Man Sows, so shall he reap.* It's ridiculous for a Husbandman to Sow Tares and expect Wheat, and almost as ridiculous, for a Man with great Pains to prove, that the Harvest will be of the same Grain with his Seed, yet as Ridiculous as every one allows it to be in Husbandry. It's so much the common Practice of the Careless and Sinful, that we are almost weary of exposing it to Shame and Contempt, and could hardly reconcile our selves to the odd Work of Demonstrating that Fire will burn, but that the Scripture hath told us that Sinners are both *Madmen* and *Fools*. Men will Sow to Damnation, and yet hope to be saved, Sow to Death and Darknes, and yet dream of an

an Harvest of *Light and Life* ; a sign that God and his Word has no credit with them, and if the *Son of Man* should now come, he would find little Faith upon Earth. Has he not said, *that he that soweth to the Flesh shall reap Corruption*. He that soweth to Pride and Luxury shall reap a Fall, Poverty and Disgrace, *Is. 28. 1. Wo to the Crown of Pride, to the Drunkards of Ephraim, v. 2. Behold the Lord has a mighty strong one, which is as a Tempest of Hail, a destroying Storm, or Flood of mighty Waters casting down to the Earth*. He that sows to Malice and Strife shall reap Confusion, and every evil Work. The *Incendiary* is commonly burnt by the *Coals* that he blows up, and the *Wicked* snared in the Work of their own Hands, and he that soweth Iniquity, shall (by a Natural and Judicial Connexion) reap Vanity, *Prov. 22. 18.*

III. THE third and last thing propos'd, was to improve the whole. And this I thought to have done by some Inferences from the Subject, and Remarks upon our late dreadful Harvest of Whirl-wind.

§. I.

§. 1. An Inference or two.

1. *THE unhappy Folly and Mistake of Sinners that fly from Religion to avoid its Labours.* When they generally take as much pains to be damn'd, as are needful to be saved; since the Course of both is compar'd to *Ploughing and Sowing*.

TO avoid the Fatigues of Religion they become Slaves to the Devil, and like so many Beasts in Carriages, draw *Iniquity with Cords of Vanity and Sin, as it were with a Cart-rope*, *Is. 5. 18.* And all this is for the *Wages of Death*, *Rom. 6. 23.* They go to Hell for Ease, and give themselves into the Arms of the Devil to be out of danger.

2. *THE present Flourishing of Idolatry, and seeming Advantages of Unrighteousness is all a Cheat and a Snare.*

There's a Whirl-wind in its Bowels, *it has no Stalk*, or if it have, *the Bud shall yield no Meat*, or if it do, *the Strangers shall eat it up*. Sin, and the Delusions of Hope keep Company to Hell, but there they part for ever, and the Man and his Hopes shall never meet more.

§. 2.

§. 2. THE further Improvement of this lies in some few Remarks upon our late dreadful Harvest, and,

I. CONSIDER *how far we have every one been Instrumental to this Publick Calamity?*

EVERY single Person may say, I have cast in too much Seed towards this Harvest, "My particular Contribution towards this Calamity, "ought more to affect me than my Loss "by it, and there is none of us, but in some degree may say with *Jonah*, *I know that for my sake is this Tempest come upon us*, John 1. 12.

GOD'S Eye is upon us, to see what this Judgment will produce, and his Ear listens to what Remarks we shall make, as *Jer. 8. 6. I hearkened and heard, but they speak not aright, no Man repented him of his Wickedness, saying, what have I done, every one turn'd to his own Course, as an Horse rusheth into the Battle.*

'Twas a stated Rule with one Sect of Philosophers to put this Question every Day, *† what have I done?* a Que-

† *Pythagoreans.*

stion

stion we should no day forget, but least
 of all in the day of Adversity. I am
 afraid the latter part of that Text will
 too truly describe the Course of most
 that were affrighted by the late Storm;
 while that hideous War of Winds
 that threatened all, was in the Air, pos-
 sibly they might think of turning to
 God, and making Vows. " Oh that
 " God would spare my Life, Family,
 " House, Wife and Children, &c. If
 " he will spare my Life it shall be Re-
 " form'd, if he will spare my House
 " and Family, it shall be no longer
 " Prayerless, and some Families where
 " no Prayer had been for many a day,
 " were driven to it then. But the
 " Fury of it was no sooner spent, but
 " the Concern and Impression went
 " off, and *they turn to their own Course*
 " *as a Horse rusheth into the Battle,*
 That's Fearless, not because there is
 no Danger, but because they are in-
 sensible of any.

2. CONSIDER what you owe for
 your Preservation. Certainly, all that's
 saved, is by a fresh Title become the
 Lord's *Life and Limb, Wife and Chil-*
dren,

dren, Houses and Substance, as really
 given over again to thee by this Salva-
 tion, as if thou had'st strangely dug
 'em out in time from under the Rub-
 bish of your Dwelling, *what shall I*
render, is what God waits to hear, God
 did not take away my Life, well!
 “ but I'll give it him, because he has
 “ deliver'd me from Death. I am not
 “ now following my Wife and Chil-
 “ dren to the Grave, therefore while
 “ they are mine, I'll do all I can that
 “ no Surprizing Stroke hereafter may
 “ take 'em unprepared. Think as
 “ you are going home, I might not
 “ had an Habitation this Night! But
 “ since these Walls are standing that
 “ trembled sooner than my Heart,
 “ they shall be no more Witnesses of
 “ my Neglects, least hereafter they
 “ become both Witnesses and Execu-
 “ tioners too, I might have been re-
 “ duced to absolute Poverty, as many
 “ richer than my self have been, shall
 “ I make the Gifts of his tender
 “ Mercies a Sacrifice to the Devil? and
 “ Fuel for my Lust, instead of *Honou-*
ring the Lord with my Substance, that
 has

has been given now once again by being preserv'd.

THY Preservation-day deserves an equal Regard with thy Birth-day, and challenges a fresh Dedication to God for a Preservation, without which, perhaps, *it had been better thou had'st never been born.* But then think again.

3. *THIS is not because thou wast a less Sinner, or others greater, I tell you, nay, says Christ, but unless ye repent ye shall all likewise perish.* To go by that Rule is generally unwarrantable, and would sometimes be directly false, as in the Case of Job and Jacob. Rather, has not God in Mercy spared thee to recover Strength before thou go hence and be no more, knowing that if thou had'st then died, thou had'st been undone for ever.

4. *REGARD the End that God has in all this.* His End in a Calamity is the *Voice of his Rod.* Neither his Word nor Providences shall stand for Cyphers, they have a Meaning, and Signification, which not to discern and regard, endangers a Repetition of the same Judgments, *Is. 26. 11. Will they not*

not see when my Hand is lifted up, but they shall see before I have done with them, or else my Hand shall be lifted up still. The Judgment carries this comfortable Intimation. (1.) That God has not given us up then, he would have said as of *Israel*, why should they be stricken any more, they will still Revolt more and more, *Is. 1. 5.* Our Physician has not given us over, since he continues the the Means of Cure.

WE are not given up to that Curse, *Hof. 4. 7.* As blessed a thing as some think it to be let alone, (i. e.) to be destroy'd rather than to be chastis'd for our Amendment and Salvation. It's better to have Wrath come down upon us, than that it should be reserved for us. For Temporary Wrath may come down upon his Friends, but he reserveth Wrath for his Enemies, *Nah. 1. 2.* God's Voice was lately in the Whirl-wind, and it spoke this Language. "How shall I give thee up
 " Oh *England!* How shall I make thee as
 " *Flanders*, the Seat of War, as German
 " ny given up to the Spoilers. How shall
 " I give thee up to *French Slavery*, and to
 " *Popish Darknes*, rather let God take
 " us into his own Hands, whose tender
 " Mercies are very great, than give us
 E " into

“ into the Hand of our Enemy, whose
 “ *tender Mercies are Cruelty.* (2.) *Yet*
does it loudly testifie his Displeasure. That
 God is angry the Groans of Nature tell,
 and the Whirl-wind, which is the
Breath of his Nostrils, so quick and force-
 able, as it always is in a Person greatly
 incens'd. The tops of our Houses look
 as if we had been preparing for a Bom-
 bardment. But blessed be God 'tis only
 from Heaven, 'tis God laies a Siege,
 but 'tis our Vices only that he would
 destroy. To surrender will be our Hap-
 piness, Glory, and Triumph. 'Tis
 yielding to be happy, 'tis opening
 to Salvation, and Joy, Prosperity, Plen-
 ty, and Peace, did we but know *in*
this our Day the things of our Peace.
 Stand it out we cannot, he will be Master
 of us either by our *Surrender* or by
Storm; by *Dedication* or by *Seizure*; by
 the *Purchase* of Christ's Blood, or the *For-*
feiture to his Justice. Again, (3.) *By*
this he lets us know what He can do. And
 what can He not do? Who can do such
 things, who can do all things? To whom
 the Earth is but a *Dust of the Ballance*,
 and which he can as easily blow away.
He bringeth the Wind out of his Treas-
ures,

sures, He hath them in the Hollow of his Hand. So that 'tis but for him to open his Hand wide enough and there's an end of Houses and Lands; and all distinctions of Nations, Seas, Lands, Heaven and Earth, all are swept away, as easily as Chaff *which the Wind carries away.* 'Twas easy therefore for God to have given but a little more Force to our Late Tempest, and have left not one City in *England* standing. A few Degrees of Violence more had buried Thousands *above Ground*, where it buried one. In one Night could God have ruined us; by sinking our Fleet, have blown down the Walls of our Nation, and laid us open, by destroying our Ships of Trade, torn out our Vitals, and given such an intire Overthrow to our City, by Wind and Earthquakes, that in after Years Men should Point and say, **THERE IS THE PLACE WHERE THE ONCE FAMOUS LONDON STOOD;** and if we add what is more than all this, That he could have sent the Inhabitants down to Hell too. How fitly will the words of Christ come in here, *I say unto you, fear Him; For who would not fear thee, O Lord, who would not fear before thee Lord God Almighty.* (4.) Another end is to teach us Humility under his Migh-

ty Hand. How low should this lay us in the Dust? How little does this make the Creature? and how great did it represent God? To see the World tremble at his Descent, and all the great Spirits, the Haughty and the Proud sneak and dwindle at the Convulsions the World and their own Spirits were in, at the *Blast of the Lord, at the Breath of the Almighty.*

5. *Reflect upon the Frame of your Mind while the Storm was upon you.* And what your Convictions then were, keep alive still, and forget not to pay your Vows. You must needs be convinced, (1) *That 'twas not in all Humane Power to abate or stop it one Moment.* The united Power of the Nation, of the whole Confederacy, of all the World, could not do it. (2.) *The Importance and Blessing of having God for our Friend.* He is the best and greatest Ally, without him all others are nothing, and with him only 'tis, they or we can be any thing. Formerly the *Spaniard* could say, When God fighting for us, destroy'd the Armada, and Baffled the Pride of their Title *Invincible*: *That if God had but stood Neuter they should have done our Business.* If they could do our Business when God stands

stands but Neuter, how much more an Over-match would They and the *French* together prove now, should God also fight against us in Storms and Tempests. God is an Enemy that can attack us all ways at once, at Sea, and Land, Body, Goods, Houses, Families, Hearts and Consciences, and make us an *Hissing to others* and an *astonishing Terror to our selves*. It's a despicable Weakness to grow Proud and Secure, because of our distance from the *French*. Alas ! God need not send for the *French* to Bombard us : His own Artillery can batter down our Houses, and those flourishing Navies, that the *French* durst not look in the Face one Day, may be sunk to the bottom the Next, or scatter'd like Straws in a Whirlwind.

It's a truth beyond any exception, That **NOTHING CAN BE SO MUCH OUR BUSINESS OR SAFETY AS MAKING GOD OUR FRIEND**, who can be a *Wall of Fire* round about us, or a *Consuming Fire* to us. And consequently, they that render God our Enemy, are our greatest Enemy, both to Church and State, and People may talk what they will, but our greatest Enemies to both, are Wicked and Profane; 'tis they

they that provoke that Displeasure which you see can reach us, when our Enemy can't.

ALL wicked Men, of what Denomination soever, let their Profession or Party be what it will, are so far in the *French Interest*, as their Sins tend to betray us to 'em, and to those Judgments that are the *shortest way to Ruine*, for which they pave the Way, and ripen us for Judgments in this World, and Damnation in the next.

THE Righteous, of what Denomination soever, are the Nations truest Friends, and best Treasure. For their sakes many a Storm is kept off, and many a time the Nation saved, as *Sodom* had been, if there had been *but Ten*, and the whole Ships Crew was saved for the sake of one *Paul*, tho' afterward they had no more Gratitude to God, nor to him, than to push on Designs of taking away his Life, *Acts 27.48.* to secure the Friendship of God therefore, is *the one thing needful*, that while we have *War abroad* we may have Peace with God at home: For it will be no lessening of us at all to say, *That we are not a Match for Earth and Heaven at the same time.* (3.) *Were you*
not

*not then convinced of the great Blessing
 and Comfort of being always ready : Be
 ye always ready in the easy Application of
 such a destructive Providence. " Oh
 " that I were now prepared with some
 " good Hope thro' Grace, to meet the
 " Effects of this dreadful Night : Then,
 " tho' Nature might startle at the rushing
 " Violence of the Blast, yet 'tis but the
 " Noise of the Chariot Wheels, that's
 " sent to fetch me Home. 'Tis my Fa-
 " ther's Chariot, tho' it should be a Flash
 " of Fire like *Elijah's* ; my Fathers Voice,
 " tho' he spake in a Whirlwind, as to
 " *Job*. If lightning lick up my Spirits
 " (for what matter it by what a Chri-
 " stian dies) I know 'tis not a Flash from
 " Hell, the suddenness of it is the speed
 " of Love and not of Wrath : For sure-
 ly God will not shoot the Arrows of
 Vengeance at his own Image ; and tho'
 I may die in a Common Calamity, yet I
 shall die *in Peace* as good *Josiah*, who
 tho' he fell in Battle, is said
 to be gathered to the Grave 2 Kings 22. 20.
in Peace, Peace of Consci-
*ence, Peace with God, and Peace Eternal.**

O H

OH what a happy Composure of Mind is this, in the midst of Storms and Tempest without, to have no Tempest within, no Storm in the Conscience, no Wounds Festering in the Breast, no Vengeance pursuing at the Back, but to have God come to us in such a Night, as to *Paul* in the Storm, saying, *Acts 27. Fear not, for I am with thee.* This makes us rejoyce with our Trembling, as the Case makes us tremble with our Rejoycing.

A ND now ye Sons of Pride and Vain-glory, ye Slaves of Mammon, ye *Servants of divers Lusts and Pleasure.* I appeal, whether this be not a happy State, infinitely out-bidding that you are so fond of, fill'd with Remorse and Stings. Know, thou, that Courts I know not what, with all the Pains and Concern as if 'twere Heaven; that with all thy Plumes, thy Bags, and Mansions, the poorest Christian, whose Sins are forgiven, is more happy than thou, and a much greater Man: For tho' he did not think it worth his while to be damn'd to get Money, to loose his Soul for what he could not keep; nor give himself to the Devil in Exchange for the World, yet he
has

has been so wise, as to get something that he shall never loose, the *better part that shall not be taken from him*, and shall stand the Shock of the last universal Tempest ; which leads me my last Reflection.

6. *R E M E M B E R the greatest Storm is yet to come.* Wherein Nature shall breath it's last, wherein none can avoid losing all they have in this World, for the World it self shall be lost, *Rev. 20. 11. Earth and Heaven fled away, and there was found no place for them.* This is the Shipwrack of universal Nature, the shatter'd Parts of the World shall float about in an Ocean of Fire. There we shall see the Earth rowling away in the burning Waves of that Sea, *Earth and all the Works therein burnt up,* 2 Pet. 3. 10.

A N D to swell the fiery Deluge, the burning Orbs shall pour down all their Heat, drop out of their Sphere, and those Spheres with a mighty noise be broken to pieces, and all the *Elements melted down by this fervent Heat*, till Earth, and Heaven, Sun, the bright Stars, and Moon, Sea, Air and Clouds, like so many broken Planks of a great
F Vessel

Vessel shall float in the same Waves
 Horror, Confusion, Amazement, Des-
 pair in all its hideous Forms, Devils,
 damned Spirits, wicked Men, Torment,
 Pain, Anguish, shall all be driven along
 by this mighty Storm, with dreadful up-
 roar down to Hell, the Place of their E-
 ternal Abode, and where nothing else
 shall be heard for ever, *For the Wicked
 shall be turn'd into Hell, and all the Nati-
 ons that forget God, upon the Wicked he
 will rain Snares, Fire and Brimstone, and
 an horrible Tempest, this shall be the Porti-
 on of their Cup. Ps. 11. 6. While the
 Righteous have a Covert even from this
 Storm, a Kingdom that cannot be shaken,
 and shall shine as the Stars in the Firma-
 ment for ever and ever.*

ERRATA.

4 00 58

PAge 5. line 3. read revive. p. 6. dele () p. 14.
 l. 12. dele as an Reaping. p. 16. l. 13. r. one.
 p. 24. l. 19. r. that Text. p. 31. l. 27. r. surely. p.
 32. l. 24. r. slight.

F I N I S.